

第一周

使徒行传的继续— 基督团体的继续

诗歌：196

读经：约五 17，太十六 18，弗四 13～16，五 25～27，启十九 7～9，徒九 4～5，15，二八 31

【周一】

壹 使徒行传的继续乃是基督的继续，以被成全的神人所过的团体生活作为基督身体的实际—二八 31：

- 一 主说，“我父作工直到如今，我也作工”（约五 17）；这表明自从撒但背叛和人堕落以来，神作工直到如今，并且主也作工。
- 二 使徒行传是记载神的工作；在二十八章以后，还有许多神的器皿在作神的工作；神的工作正在继续下去，没有停在那里。
- 三 神的工作还要一直往前去，一直到国度，一直到新天新地，神是一直往前进，绝不停止；我们如果知道并相信这事，就要赞美主；甚至到新耶路撒冷，祂的众奴仆仍要作祭司事奉祂—启二二 3，参徒十三 36 上。

【周二】

Week One

The Continuation of the Book of Acts— the Corporate Continuation of Christ

Hymns: 242

Scripture Reading: John 5:17; Matt. 16:18; Eph. 4:13-16; 5:25-27; Rev. 19:7-9; Acts 9:4-5, 15; 28:31

§ Day 1

I. **The continuation of the book of Acts is the continuation of Christ with the corporate living of the perfected God-men as the reality of the Body of Christ—28:31:**

- A. The Lord said, “My Father is working until now, and I also am working” (John 5:17); this shows that since the rebellion of Satan and the fall of man, God has been working until now, and the Lord also is working.
- B. The book of Acts is a record of the work of God; after Acts 28 many of God's vessels are still carrying on with His work; His work is continuing and has not stopped.
- C. His work will go on until the kingdom and even until the new heaven and new earth; God is always advancing; He never stops; if we know this and believe in this, we will praise the Lord; even as the New Jerusalem, His slaves will serve Him as priests—Rev. 22:3; cf. Acts 13:36a.

§ Day 2

四 圣灵借着基督的信徒传扬基督，使基督得到繁殖、繁增并普及，这工作还没有完毕，还需要继续很长一段时间。

五 神的话一直扩长，越发繁增，为着基督的扩增——六 7，十二 24，十九 20：

1 行传六章七节的“扩长”指生命的长大，这指明神的话是生命的事，如同种子撒在人的心里而长大，为着基督在我们里面的扩增，就是神在我们里面的长大——可四 14，西二 19。

2 行传十二章二十四节的“繁增”指人数上基督的扩增；实际上，门徒的繁增在于话的扩长。

3 新的门徒“加添归主”，成为基督的各部分，就是基督的肢体——一五 14，十一 24，罗十五 16。

六 这种使基督繁殖、繁增并普及的福音工作，乃是照着神新约的经纶，为神产生许多的儿子（八 29），作基督的肢体，构成基督的身体（十二 5），以完成神永远的计划，成全祂永远的旨意；这是接在使徒行传之后的二十一卷书信以及启示录所详尽启示的。

七 既然神所要得着的是一个团体、发光的器皿，也就是见证的器皿，祂的儿女就必须被带到对基督身体的感觉里，并学习过身体生活；否则，他们在神手里就没有用处，就绝不能达成神的目标——罗十二 1～5，林前十二 12，启一 10～12。

【周三】

贰 圣经预言基督在使徒行传中的继续：

D. The work of the Holy Spirit in preaching Christ for His propagation, multiplication, and spread through the believers of Christ was not yet completed and needed to be continued for a long period of time.

E. The word of God is still growing and being multiplied for the increase of Christ—6:7; 12:24; 19:20:

1. Grew in Acts 6:7 refers to the growth in life, indicating that the word of God is a matter of life that grows as a seed sown into man's heart for the increase of Christ, the growth of God, within us—Mark 4:14; Col. 2:19.

2. Multiplied in Acts 12:24 refers to the increase of Christ in numbers; actually, the multiplication of the disciples depends on the growth of the word.

3. New disciples are “added to the Lord” to become the parts of Christ, the members of Christ—5:14; 11:24; Rom. 15:16.

F. Such an evangelistic work for Christ's propagation, multiplication, and spread is according to God's New Testament economy for the producing of many sons for God (8:29) that they might be the members of Christ to constitute His Body (12:5) for the carrying out of God's eternal plan and the fulfillment of His eternal will; this is revealed in detail in the twenty-one Epistles and the book of Revelation, which follow the book of Acts.

G. Since God is after a corporate, shining vessel, a vessel of testimony, His children must be brought to the awareness of the Body of Christ and learn to live the Body life; otherwise, they are useless in His hand and can never fulfill His goal—Rom. 12:1-5; 1 Cor. 12:12; Rev. 1:10-12.

§ Day 3

II. The continuation of Christ in the book of Acts is prophesied in the Bible:

一 以赛亚四十二章第四节说，基督在地上设立神的公理，当这事完成了，祂就要再来；在地上设立公理，意思就是设立神的救恩，这救恩乃是神在基督身上公义审判的结果—见该节注 3。

二 以赛亚五十三章十节预言基督在祂复活里的继续—“祂必看见后裔，并且延长年日；耶和华所喜悦的事，必在祂手中亨通”：

- 1 这里的后裔是团体的后裔，就是召会作基督的身体，由基督作那一粒麦子而死，并借着祂繁增的复活所产生的许多子粒，就是所有的信徒所组成的（约十二 24，彼前一 3）；基督作耶和华的仆人，乃是复活的赐生命者，就是赐生命的灵（林前十五 45，林后三 6、17），产生了一个后裔，以建造祂的身体作祂的延续，使耶和华喜悦，并使基督得满足。
- 2 基督必“延长年日”，意指今天基督乃是借着活在祂的信徒里而延长祂的年日（加二 20，见徒二八 9 注 1）；祂的信徒作祂的身体，就是祂的延长。
- 3 神的喜悦（弗一 5、9，腓二 13）乃是要看见许多儿子，由祂而生，成为基督的肢体，构成召会作基督的身体，就是基督团体的彰显。

三 以赛亚五十三章十一节说，基督“必看见自己〔直译，祂的魂〕劳苦的果效，便心满意足”；基督的魂劳苦的果效，含示一切在基督的复活里，并借着基督的复活，所产生的项目，作祂的继续：

- 1 作为经过过程者，就是末后的亚当，基督成了赐生命的灵，作是灵之基督的实际，为要借着分赐生命而繁殖—林前十五 45，林后三 17。
- 2 作为居首位者，就是在万有中居首的一位，基督成了从死人中复活的首生者，使神的新造有新生的起

A. Isaiah 42:4 says that Christ will come again when He finishes the establishing of God's justice in the earth, which means to establish God's salvation as the issue of God's righteous judgment on Christ—see footnote 3.

B. Isaiah 53:10 prophesies about the continuation of Christ in His resurrection—“He will see a seed, He will extend His days, / And the pleasure of Jehovah will prosper in His hand”:

1. The seed here, a corporate seed, is the church as the Body of Christ, comprising all the believers produced as the many grains by the death of Christ as the one grain and by His reproductive resurrection (John 12:24; 1 Pet. 1:3); Christ as the Servant of Jehovah is the resurrected Life-giver, the life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:6, 17), to produce a seed for the building up of His Body as His continuation for Jehovah's pleasure and for Christ's satisfaction.
2. For Christ to “extend His days” means that today Christ is extending His days by living in His believers (Gal. 2:20; see footnote 1 on Acts 28:9); His believers as His Body are His extension.
3. The pleasure of God (Eph. 1:5, 9; Phil. 2:13) is to see many sons born of Him to become the members of Christ, who constitute the church as the Body of Christ, the corporate expression of Christ.

C. Isaiah 53:11 says that Christ “will see the fruit of the travail of His soul, / And He will be satisfied”; the fruit of the travail of Christ's soul implies all the items produced in and through Christ's resurrection as His continuation:

1. As the processed One, the last Adam, Christ became the life-giving Spirit as the reality of the pneumatic Christ for His propagation through life-imparting—1 Cor. 15:45; 2 Cor. 3:17.
2. As the preeminent One, the One who has the first place in all things, Christ became the Firstborn from the dead for the germinating of God's new

头，并使基督成为身体的头—西一 18，后一 5 上。

- 3 作为神而人者，基督在祂的人性里由神所生（徒十三 33），成为神的长子，兼有神性和人性，作为模型，使许多儿子模成祂的形像（罗八 29 下）。
- 4 作为复活的生命（约十一 25），基督重生了祂所有的信徒（彼前一 3），使他们成为祂的弟兄，就是神许多的儿子（来二 10 ~ 12，罗八 29 下，约二十 17），他们是神家中的亲人，成为神的国（弗二 19，加六 10），和神宝贵的基业（弗一 11）。
- 5 作为一粒麦子，基督成了许多子粒（约十二 24），这些子粒就是祂的扩增（三 30），也是祂身体—一个饼、召会—的组成分子（林前十 17，弗一 22 ~ 23）。
- 6 借着祂释放生命的死，并用祂分赐生命的复活，基督产生了团体的后裔，作为祂的魂劳苦的果效；祂在祂的复活里必看见这后裔，便心满意足（赛五三 10 ~ 11，参加三 29）。
- 7 作为信徒的生命，复活的基督乃是新人的一切肢体，又在一切肢体之内—西三 10 ~ 11。

四 弥迦书五章二节预言到基督成肉体于伯利恒，并且“祂是从亘古，从太初而出”：

- 1 基督的出来，基督的显现，乃是一件继续不断的事；在成为肉体时，祂开始出来；在成为肉体以后，祂继续出来，经过人性生活、受死、复活、升天、终极完成之灵（就是基督自己的实际）的浇灌以及借着福音的传扬将祂扩展至整个居人之地；这些都是基督出来的重大步骤。
- 2 祂的出来并没有停止，今天仍在继续；基督的出来、显现，要终极完成于祂同着得胜者，就是大能者（珥

creation and for Christ to be the Head of the Body—Col. 1:18; Rev. 1:5a.

3. As the God-man, Christ was begotten of God in His humanity (Acts 13:33) to be the firstborn Son of God in both the divine and human natures, to be a model for conforming many sons to His image (Rom. 8:29b).
4. As the resurrection life (John 11:25), Christ regenerated all His believers (1 Pet. 1:3), making them His brothers and the many sons of God (Heb. 2:10-12; Rom. 8:29b; John 20:17), who are the members of God's household to be God's kingdom (Eph. 2:19; Gal. 6:10) and God's precious inheritance (Eph. 1:11).
5. As the one grain of wheat, Christ became the many grains (John 12:24), who are His increase (3:30) and the components of His Body, that is, the one bread, the church (1 Cor. 10:17; Eph. 1:22-23).
6. Through His life-releasing death and with His life-imparting resurrection, Christ produced a corporate seed as the issue of the travail of His soul, which seed He saw in His resurrection and was satisfied (Isa. 53:10-11; cf. Gal. 3:29).
7. As the life of the believers, the resurrected Christ is all the members and in all the members of the new man—Col. 3:10-11.

D. Micah 5:2 prophecies concerning the incarnation of Christ in Bethlehem, and that “His goings forth are from ancient times, / From the days of eternity”:

1. Christ's going forth, His appearing, is a continuous matter; at the time of His incarnation He began to come forth; after His incarnation, He continued to go forth through His human living, His death, His resurrection, His ascension, His outpouring of the consummated Spirit (who is the reality of Christ Himself), and His spreading through the preaching of the gospel to the whole inhabited earth; all of these are great steps in Christ's going forth.
2. His going forth has not ceased but is continuing today; Christ's going forth, His manifestation, will consummate when He comes back with the

三 11)，回来击败敌基督，并将敌基督扔在火湖里（启十九 19～20）的时候，就是撒但被扔在无底坑里（二十 2～3），以及基督设立祂的宝座作王掌权（太二五 31、34、40）的时候；那时，祂的显现就完全了。

【周四】

五 这些旧约的预言至终达到圣经中关于基督之继续的最大预言；在马太十六章十八节主耶稣说，“我要把我的召会建造…”；甚至到今天，这仍是个未应验的预言：

- 1 关于召会建造的预言，是由主在马太十六章开始，并由使徒保罗在以弗所四章十三至十六节继续；这预言论到召会以专特的方式建造起来，今天仍未应验。
- 2 这预言也可视为基督新妇的预备，至今尚未应验（启十九 7～9，弗五 25～27）；主关于建造召会以及预备新妇之预言的应验，要把祂带回来；现在就是主成全祂预言的时候。

【周五】

叁 使徒保罗是所有信徒—基督身体上之肢体—的榜样，活基督以显大基督，作祂的继续—腓一 19～21 上，徒九 4～5、15，二六 18～19，提前一 16：

- 一 保罗是基督的门徒，他看见基督，听见基督，并照着那在耶稣身上是实际者学了基督—徒九 1～19、25～27，二二 14～15，弗四 20～21。
- 二 保罗是基督所拣选的器皿，以盛装祂，被祂充

overcomers as the mighty ones (Joel 3:11) to defeat Antichrist and cast him into the lake of fire (Rev. 19:19-20), when Satan is cast into the abyss (20:2-3), and when Christ sets up His throne to reign as King (Matt. 25:31, 34, 40); at that time His appearing will be complete.

§ Day 4

E. These Old Testament prophecies culminate in the greatest prophecy in the Bible concerning the continuation of Christ; in Matthew 16:18 the Lord Jesus said, “I will build My church”; even today this prophecy still remains unfulfilled:

1. The prophecy on the building up of the church started by the Lord in Matthew 16 is continued by the apostle Paul in Ephesians 4:13-16, a prophecy concerning the building up of the church in a specific way that remains unfulfilled today.
2. This prophecy may also be seen as the preparation of Christ's bride, which is still unfulfilled today (Rev. 19:7-9; Eph. 5:25-27); the fulfillment of the Lord's prophecy concerning the building up of the church and the preparation of His bride will bring Him back; now is the time for the Lord to fulfill His prophecy.

§ Day 5

III. The apostle Paul, as a pattern to all the believers, the members of the Body of Christ, lived Christ for His magnification as His continuation—Phil. 1:19-21a; Acts 9:4-5, 15; 26:18-19; 1 Tim. 1:16:

- A. Paul was a disciple of Christ—seeing Christ, hearing Christ, and learning Christ as the reality is in Jesus—Acts 9:1-19, 25-27; 22:14-15; Eph. 4:20-21.
- B. Paul was a chosen vessel of Christ to contain Him, be filled with Him, and

满，并涌流祂作祂的丰满—徒九 15，林后四 7，弗一 22～23，三 19。

三 保罗是一个祷告的人—徒九 11，十三 1～3，十四 23，十六 13、25，二十 36，二一 5，二二 17，二八 8，弗六 18，西四 2。

四 保罗倚靠身体，在身体里、借着身体并为着身体作一切事—徒九 11、17～18、25～27，林前一 1，十二 14～27。

五 保罗实行呼求主名—徒九 14、21，二二 16，提后二 22，罗十 12～13，腓二 9～11。

六 保罗凭包罗万有之耶稣的灵（一个有充足力量忍受苦难之人的灵）而活，为着他传讲的职事，就是在人的生命里，在人类中间为着人类之受苦的职事，以建造基督的身体—约七 37～39，徒九 16，十六 7、22～34，腓三 10，西一 24，林后六 4，十一 23，来六 19～20，十三 13。

七 保罗活在他调和的灵（神的灵与他这人的灵调和成一灵）里—徒十七 16，十九 21，罗八 4、6、16，林前六 17。

八 保罗在素质一面被喜乐的灵所充满，为着他的生存；他也在经纶一面被能力的灵充溢，为着他的功用—徒十三 9、52，弗五 18。

九 保罗操练自己，常存无亏和清洁的良心—徒二三 1，二四 16，提前一 19，三 9。

十 保罗过一种生活，常常在主里喜乐，不住地祷告，凡事感谢祂—徒十六 25，二七 35，腓四 4，西三 16，帖前五 16～18。

十一 保罗与神联合，并受神协助，在耶稣的名里放胆讲说福音，以扩展耶稣的见证，直到地极—

overflow with Him for His fullness—Acts 9:15; 2 Cor. 4:7; Eph. 1:22-23; 3:19.

C. Paul was a man of prayer—Acts 9:11; 13:1-3; 14:23; 16:13, 25; 20:36; 21:5; 22:17; 28:8; Eph. 6:18; Col. 4:2.

D. Paul depended on the Body, doing everything in the Body, through the Body, and for the Body—Acts 9:11, 17-18, 25-27; 1 Cor. 1:1; 12:14-27.

E. Paul practiced calling on the name of the Lord—Acts 9:14, 21; 22:16; 2 Tim. 2:22; Rom. 10:12-13; Phil. 2:9-11.

F. Paul lived by the all-inclusive Spirit of Jesus (the Spirit of a man with abundant strength for suffering) for his preaching ministry, a ministry of suffering carried out among human beings and for human beings in the human life for the building up of the Body of Christ—John 7:37-39; Acts 9:16; 16:7, 22-34; Phil. 3:10; Col. 1:24; 2 Cor. 6:4; 11:23; Heb. 6:19-20; 13:13.

G. Paul lived in his mingled spirit (the divine Spirit mingled with his human spirit as one spirit)—Acts 17:16; 19:21; Rom. 8:4, 6, 16; 1 Cor. 6:17.

H. Paul was filled with the Spirit of joy, essentially for his existence, and with the Spirit of power, economically for his function—Acts 13:9, 52; Eph. 5:18.

I. Paul exercised himself to always have a good and pure conscience—Acts 23:1; 24:16; 1 Tim. 1:19; 3:9.

J. Paul lived a life of always rejoicing in the Lord, praying unceasingly, and thanking Him in everything—Acts 16:25; 27:35; Phil. 4:4; Col. 3:16; 1 Thes. 5:16-18.

K. Paul was allied with God and assisted by God to speak the gospel boldly in the name of Jesus to spread the testimony of Jesus unto the uttermost

徒九 20、27，二六 22～29，二八 31，一 8，帖前二 2，参罗十五 24、28。

十二保罗在耶稣的人性里顾惜圣徒，并在基督的神性里，以神永远经纶的一切真理喂养他们；在他的生活中展示主耶稣的话：施比受更为有福——徒二十 18～38，帖前二 1～12。

【周六】

十三保罗第四次尽职的行程（徒二七～二八）特别给我们看见他的生活——他活基督，显大基督，在基督里作一切事，并竭力追求基督，好给人看出他是在基督里（腓一 19～21 上，三 8～9、14，四 13）：

- 1 在使徒漫长、不幸且受监禁的航程中，主保守使徒在祂的超越里，使他能活出一种生活，远超忧虑的境域；这种生活是全然尊贵，有人性美德的最高标准，彰显最高超的神圣属性——徒二八 5～9。
- 2 这是耶稣在祂被神性所丰富的人性里，再次活在地上！这是从前活在福音书里那奇妙、超绝、奥秘的神人，借着祂许多肢体中的一个，在使徒行传里继续活着！这是成为肉体、钉死十字架、复活、被神高举之基督的活见证人！

肆 召会的终极结果乃是要来在永世里的新耶路撒冷，作神完满并永远的彰显；这该是今天我们跟随使徒保罗的榜样——“全然放胆宣扬神的国，并教导主耶稣基督的事，毫无阻碍”——一切福音传扬的实际和目标——二八 31。

part of the earth—Acts 9:20, 27; 26:22-29; 28:31; 1:8; 1 Thes. 2:2; cf. Rom. 15:24, 28.

L. Paul cherished the saints in the humanity of Jesus and nourished them in the divinity of Christ with all the truths of God's eternal economy, displaying in his living the word of the Lord Jesus that it is better to give than to receive—Acts 20:18-38; 1 Thes. 2:1-12.

§ Day 6

M. Paul's fourth ministry journey (Acts 27—28) shows in a particular way his life of living Christ, magnifying Christ, doing all things in Christ, and pursuing Christ in order to be found in Christ (Phil. 1:19-21a; 3:8-9, 14; 4:13):

1. All during the apostle's long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety; this life was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes—Acts 28:5-9.
2. This was Jesus living again on the earth in His divinely enriched humanity! This was the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in the Acts through one of His many members! This was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ!

IV. The ultimate issue of the church will be the New Jerusalem in eternity future as God's full and eternal expression; this should be the reality and goal of all our gospel preaching today as we follow the pattern of the apostle Paul—“proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered”—28:31.

第一周■周一

晨兴喂养

徒二八 31 全然放胆宣扬神的国，并教导主耶稣基督的事，毫无阻碍。

约五 17 耶稣就对他们说，我父作工直到如今，我也作工。

你读到行传二十八章，觉得这一本书还没有完，这一本书还没有结束。使徒行传这一卷书是没有结束的，因为使徒的行传是要继续的。第一世纪的使徒，他们的行传也许结束了；但是，全部使徒的行传并没有结束。一直到今天，你都看见还是使徒行传，使徒行传没有结束。

主说，“我父作工直到如今，我也作工。”（约五 17）这告诉我们，自从撒但背叛以来，自从人堕落以来，神作工直到如今，并且主也作工。使徒行传是什么呢？行传不是记载保罗的工作，也不是记载彼得或约翰的工作，行传是记载神的工作。谁能说神在行传二十八章之后就不作工了，谁能说神的工作到了行传二十八章的时候就停止了？（倪柝声文集第二辑第十七册，一五七页）

信息选读

使徒行传是没有结束的，在二十八章以后，还有许多神的器皿在作神的工作。神的工作正在继续下去，没有停在那里。不是保罗在罗马作了两年工，以后就没有事了。就以保罗一生来说，他住在罗马，后来被杀殉道，这些事都没有记在使徒行传里面。彼得、保罗、约翰是三个要紧的人，他们的结局都没有写进去，这样，我们哪里能说使徒行传已经完了呢？可是神的见证是写不完的，二十九章还是那样，三十章还不能完，一直到一百章还是写不了，如果要写的话，一直有新的事情要加进

WEEK 1 — DAY 1

Morning Nourishment

Acts 28:31 Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

John 5:17 But Jesus answered them, My Father is working until now, and I also am working.

When you read Acts 28, you feel as if the book has not yet concluded. This book does not have an ending. The Acts of the Apostles is a book without an ending because this book is still being continued. Perhaps the acts of the first-century apostles have ended, but the book of Acts as a whole has not yet ended. Until now we still have the Acts of the Apostles with us.

The Lord said, “My Father is working until now, and I also am working” (John 5:17). This shows that since the rebellion of Satan and the fall of man, God has been working until now, and the Lord is also working. What is the book of Acts? The book of Acts is not a record of the work of Paul or a record of the work of Peter or John. The book of Acts is a record of the work of God. Who can say that God has done no work after Acts 28? (CWWN, vol. 37, p. 121)

Today's Reading

The book of Acts does not have an ending. After chapter 28, many of God's vessels are still carrying on with His work. His work is continuing and has not stopped. Everything was not over after Paul worked in Rome for two years. Paul lived in Rome and was later martyred. None of these things are recorded in the book of Acts. Peter, Paul, and John are three important persons, yet none of their endings were recorded. How can we say that the book of Acts has ended? God's testimony can never be finished. We could say the same thing even if there was a twenty-ninth chapter, or a thirtieth chapter, or even a hundredth chapter. If one wanted to write more, new things could always

去，所以写到二十八章就不再写了。二十八章以后虽然没有再写，但是神的工作还是在那里继续。第一世纪的工作并不是到了绝顶。神四千年之久，有一个工作，如果到行传二十八章已经到了绝顶，那么我们是到山底下了，我们是退下来了。但是没有这件事，因为主说，“我父作工直到如今，我也作工。”我们不要以为神的工作在保罗的时候已经到了绝顶了，我们也不要以为在路德马丁的时候，神的工作就是到了绝顶了。不。第一世纪不是神工作的结局，第十六世纪不是神工作的结局，直到前一个世纪都不是神工作的结局，神的工作还要一直往前去。一直到国度，一直到新天新地，神都是一直往前进，绝不停止。我们如果知道这一个，同时也相信这一个，我们就要赞美神。

人常常有一个错误，就是以为自己所处的时代，是召会最不行的时候。路德马丁的时候，有人这样想；卫斯理约翰的时候，也有人这样想。但是，我们说，路德马丁的时候好得很，卫斯理约翰的时候也好得很。我们在这里说他们所处的时代是好的，再过五十年，人又要说我们所处的时代是好的。我们是怕人要停止，但是，神是不会停止的，每一年祂都知道祂作什么，每一年祂都知道要作到哪里，每一年祂都要作祂所要作的。神是一天天往前去，神是一直往前进的。阿利路亚！神是一直往前进的！

神往前进的时候，都有祂的器皿。在使徒行传里，神有祂的器皿；在路德马丁的时候，神有祂的器皿；在卫斯理约翰的时候，神有祂的器皿；每一次有一个属灵的复兴的时候，神都有祂的器皿。那么，今天神的器皿在哪里？不错，我父作工直到如今，但是什么人继续下去与神同工？什么人说“我也作工”？这是要紧的问题（倪柝声文集第二辑第十七册，一五七至一五九页）。

参读：倪柝声文集第二辑第十七册，第二十篇；李常受文集一九七五至一九七六年第三册，青年训练，第一章。

be added. This is why Acts stops at chapter 28. Although the written record no longer continued after chapter 28, God's work has been going on. The work in the first century was not the peak. For four thousand years, God has been working. If we say that Acts 28 was the peak, we must be at the bottom of the hill; we must have come down from the peak. This is not true, because the Lord said, "My Father is working until now, and I also am working." We should not assume that God's work reached its peak at the time of Paul, and we should not consider that God's work reached its peak at the time of Martin Luther either. No, the first century was not the end of God's work, nor was the sixteenth century the end of His work. Even last century was not the end of God's work. His work will go on until the kingdom and even until the new heaven and the new earth. God is always advancing; He never stops. If we know this and believe in this, we will praise our Lord.

Man always has a misconception that his age is the worst age of the church. At the time of Martin Luther some thought this way. At the time of John Wesley some thought this way. We consider Martin Luther's time a marvelous age and John Wesley's time a marvelous age also. While we consider their ages marvelous, some who come fifty years after us will say that we were at a marvelous age. We are afraid that man will stop. But God never stops. Every year, He knows what He is doing, and He knows how much He will work. Every year, He does what He wants to do. He is a God who goes on day by day; He is always advancing. Hallelujah! God is a God who keeps on advancing!

Every time God advances, He finds some vessels. In the book of Acts, God found some vessels. At the time of Martin Luther, God found a vessel, and at the time of John Wesley, He also found a vessel. Every time there is a spiritual revival, God finds some vessels. Where is God's vessel today? It is true that the Father is working until now. But who is continuing to work together with Him? Who can say, "I also am working"? This is the crucial question. (CWWN, vol. 37, pp. 121-123)

Further Reading: CWWN, vol. 37, ch. 20; CWWL, 1975-1976, vol. 3, "Young People's Training," ch. 1

第一周■周二

晨兴喂养

罗十二5 我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。

林前十二12 就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。

弟兄姊妹，如果神给我们一点亮光，能看见一点神的事实，我们就必须承认，神今天所要求的器皿，就是祂在当初所定规的器皿，就是祂的召会。换句话说，今天神所要求的器皿，不是个人的器皿，而是团体的器皿。如果今天神所要得着的器皿是团体的器皿，你就要看见，若不是神的儿女被神带到一个地步看见什么是基督的身体，什么是身体的生命，在神手里就没有用处，就不能达到神的目的。

召会如果只是金的而已，就并不能满足神的心。神为什么说召会是金的灯台呢？因为金灯台是发光的，是为着照亮的。神要召会作一个发光的器皿，见证的器皿。神在当初的时候，定规叫召会作灯台。不是某人，乃是召会，召会在神面前就是灯台。金的还不够，出乎神的还不够，必须为神发光，为神作见证，才是金灯台（倪柝声文集第二辑第十七册，一五九页）。

信息选读

神所要的器皿是团体的，所以我们要学习活出身体的生命。要活出身体的生命，就必须拒绝天然的生命，必须在神面前深深受对付，受审判，学习顺服，学习交通，叫我们有机会作神的器皿（倪柝声文集第二辑第十七册，一六〇页）。

WEEK 1 — DAY 2

Morning Nourishment

Rom. 12:5 So we who are many are one Body in Christ, and individually members one of another.

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

Brothers and sisters, if God grants us light and if we see God's truth, we will admit that God is after the same vessel today that He ordained at the beginning. This vessel is the church. In other words, God is not after an individual vessel today, but a corporate one. Since God is after a corporate vessel, His children must be brought to the awareness of the Body of Christ and the Body life. Otherwise, they are useless in His hand and can never fulfill His goal.

If the churches are just golden, they cannot satisfy God. God says that the churches are golden lampstands because golden lampstands shine and enlighten. God desires the church to be a shining vessel, a vessel of testimony. From the beginning God has ordained that the church be a lampstand. The church, not individuals, is a lampstand before the Lord. It is not enough just to be golden, and it is not enough just to be of God. There must be the shining for God and the testimony for Him before the church can be considered the lampstand. (CWWN, vol. 37, p. 123)

Today's Reading

The vessel God is after is a corporate one. Therefore, we have to learn to live the Body life. In order to live the Body life, we have to deny the natural life and be judged and dealt with by God in a deep way. We must learn obedience, and we must also learn fellowship. (CWWN, vol. 37, p. 124)

〔使徒行传〕没有结束，乃是敞口待加的。这必是因为圣灵借着基督的信徒，传扬基督，使基督得到繁殖、扩增并普及的工作，还没有完毕，还需要很长一大段时间的继续。这种使基督繁殖、扩增并普及的福音工作，乃是照着神新约的经纶，为神产生许多的儿子（罗八 29），作基督的肢体，构成基督的身体（十二 5），以完成神永远的计划，成全祂永远的旨意。这是〔使徒行传〕以后，二十一卷书信，和一卷启示录，所接着详尽启示的。基督这样的繁殖、扩增所产生的召会，乃是神在基督里得彰显并掌权的范围，所以就成为神的国。神的国乃是由神的生命，随着基督的繁殖、扩增而生长出来并普及的。使徒行传是基督的普及，也是神国的普及，因为神的国乃是基督的扩大。〔使徒行传〕内所广传的福音，是以基督为福音（五 42），是基督的福音，也是以神的国为福音（八 12），也是神国的福音。这福音的传扬，一直继续向前，直到全地都成了基督的国（启十一 15）。

在四福音是神成为肉体、经过人生、死而复活，完成了基督，就是三一神的化身（西二 9）。到使徒行传是神这化身成为赐生命的灵（林前十五 45），将基督普及到信祂的人里面，也就是将经过种种过程的三一神，作到祂所拣选、救赎并变化的人里面，使神借着这些人所构成的召会得着彰显，其终极结果乃是要来在永世里的新耶路撒冷，作神完满并永远的彰显。那也将是神永远的国，作祂在永世里，在祂的神圣生命中，掌权的范围，直到永永远远。这该是今天一切福音传扬的实际和目标（圣经恢复本，徒二八 31 注 2）。

参读：使徒行传生命读经，第五十五、七十至七十二篇；从天上来的异象，第六章。

[The book of Acts] was not actually ended; rather, it was left open that more may be added. The reason for this must have been that the work of the Holy Spirit in preaching Christ for His propagation, multiplication, and spread through the believers of Christ was not yet completed and needed to be continued for a long period of time. Such an evangelistic work for Christ's propagation, multiplication, and spread is according to God's New Testament economy for the producing of many sons for God (Rom. 8:29) that they might be the members of Christ to constitute His Body (12:5) for the carrying out of God's eternal plan and the fulfillment of His eternal will. This is revealed in detail in the twenty-one Epistles and the book of Revelation, which follow this book. The church produced by Christ's propagation and multiplication is the sphere in which God is expressed and in which He reigns in Christ; hence, the church becomes the kingdom of God. The kingdom of God, along with Christ's propagation and multiplication, grows out of and spreads from God's life. Acts is a record of the spreading of Christ; it is also a record of the kingdom of God, because the kingdom of God is the expansion of Christ. The gospel that is widely preached in this book is the very Christ as the gospel (5:42), the gospel of Christ, and it is also the kingdom of God as the gospel (8:12), the gospel of the kingdom of God. The preaching of such a gospel will continue and advance until the whole earth becomes the kingdom of Christ (Rev. 11:15).

In the four Gospels God was incarnated, passed through human living, died, and resurrected, thus completing Christ, the embodiment of the Triune God (Col. 2:9). In Acts this embodiment of God, as the life-giving Spirit (1 Cor. 15:45), spreads Christ into His believers, i.e., works the processed Triune God into His chosen, redeemed, and transformed people to make them the constituents of the church, through which God may be expressed. The ultimate issue of the church will be the New Jerusalem in eternity future as God's full and eternal expression, which will also be God's eternal kingdom as the sphere in which He reigns in His divine life in eternity forever and ever. This should be the reality and goal of all gospel preaching today. (Life-study of Acts, 2nd ed., pp. 605-606)

Further Reading: Life-study of Acts, msgs. 55, 70—72; CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 6

第一周■周三

晨兴喂养

弥五 2 ...祂是从亘古，从太初而出。

赛四二 4 祂不灰心，也不丧胆，直到祂在地上设立公理；众海岛都要等候祂的训诲。

五三 10～11 ...祂必看见后裔，并且延长年日；...祂必看见自己劳苦的果效...

基督虽是出于伯利恒，却是从亘古，从太初而出。

在成为肉体时，祂开始出来。...祂继续出来，经过人性生活、受死、复活、升天、终极完成之灵（就是基督自己的实际）的浇灌以及借着福音的传扬将祂扩展至整个居人之地；...基督的出来、显现，要终极完成于祂同着得胜者，就是大能者（珥三 11），回来击败敌基督，并将敌基督扔在火湖里（启十九 19～20）的时候，就是撒但被扔在无底坑里（二十 2～3），以及基督设立祂的宝座作王掌权...的时候。那时，祂的显现就完全了（圣经恢复本，弥五 2 注 2）。

信息选读

在地上设立公理（赛四二 4），意思就是设立神的救恩，这救恩乃是神在基督身上审判的结果。神的救恩有两面：法理一面的称义，以及生机一面的分赐生命。...基督在地上设立神的公理，神的救恩，当这事完成了，祂就要再来（圣经恢复本，赛四二 4 注 3）。

（以赛亚五十三章十节下半至十一节）是指在复活里的基督。这里的后裔是团体的后裔，就是召会作基督的身体，由基督作那一粒麦子而死，并借着祂繁

WEEK 1 — DAY 3

Morning Nourishment

Micah 5:2 ...His goings forth are from ancient times, from the days of eternity.

Isa. 42:4 He will not faint, nor will He be discouraged, until He has established justice in the earth; and the coastlands will wait for His instruction.

53:10-11...He will see a seed, He will extend His days,...He will see the fruit of the travail of His soul...

From ancient times, from the days of eternity, the Triune God was preparing to come forth out of eternity into time.

At the time of His incarnation He began to come forth...He continued to go forth through His human living, His death, His resurrection, His ascension, His outpouring of the consummated Spirit (who is the reality of Christ Himself), and His spreading through the preaching of the gospel to the whole inhabited earth...Christ's going forth...will consummate when He comes back with the overcomers as the mighty ones (Joel 3:11) to defeat Antichrist and cast him into the lake of fire (Rev. 19:19-20), when Satan is cast into the abyss (Rev. 20:2-3), and when Christ sets up His throne to reign as King...At that time His appearing will be complete. (Micah 5:2, footnote 1)

Today's Reading

To establish justice in the earth [Isa. 42:4] means to establish God's salvation as the issue of God's judgment on Christ. God's salvation is of two aspects—justification as the judicial aspect and the impartation of life as the organic aspect...Christ will come again when He finishes the establishing of God's justice, God's salvation, in this earth. (Isa. 42:4, footnote 3)

Isaiah 53:10b-11 refers to Christ in His resurrection. The seed here, a corporate seed, is the church as the Body of Christ, comprising all the believers produced as the many grains by the death of Christ as the one grain

增的复活所产生的许多子粒，就是所有的信徒所组成的。…基督作耶和华的仆人，乃是复活的赐生命者，就是赐生命的灵，…产生了一个后裔，以建造祂的身体作祂的延续，使耶和華喜悦，并使基督得满足。

今天基督乃是借着活在祂的信徒里而延长祂的年日（加二 20，见徒二八 9 注 1）。祂的信徒作祂的身体，就是祂的延长。

神的喜悦（弗一 5、9，腓二 13）乃是要看见许多儿子，由祂而生，成为基督的肢体，构成召会作基督的身体，就是基督团体的彰显。这完全在于基督的死与复活（赛五三 10 注 3、4、5）。

基督的魂劳苦的果效，含示一切在基督的复活里，并借着基督的复活，所产生的项目，如下：（一）作为经过过程者，就是末后的亚当，基督成了赐生命的灵，作是灵之基督的实际，为要借着分赐生命而繁增；…（二）作为居首位者，就是在万有中居首的一位，基督成了从死人中复活的首生者，使神的新造有新生的起头，并使基督成为身体的头；…（三）作为神而人者，基督在祂的人性里由神所生，…成为神的长子，兼有神性和人性，作为模型，使许多儿子模成祂的形像；…（四）作为复活的生命，…基督重生了祂所有的信徒，…使他们成为祂的弟兄，就是神许多的儿子，…他们是神家中的人，成为神的国，…和神宝贵的基业；…（五）作为一粒麦子，基督成了许多子粒，…这些子粒就是祂的扩增，…也是祂身体——一个饼、召会——的组成分子；…（六）借着祂释放生命的死，并用祂分赐生命的复活，基督产生了团体的后裔，作为祂的魂劳苦的果效；祂在祂的复活里必看见这后裔，便心满意足；…（七）作为信徒的生命，复活的基督乃是新人的一切肢体，又在一切肢体之内（赛五三 11 注 2）。

参读：由基督与召会的观点看新约概要（卷一），第六、八章。

and by His reproductive resurrection...Christ as the Servant of Jehovah is the resurrected Life-giver, the life-giving Spirit..., to produce a seed for the building up of His Body as His continuation for Jehovah's pleasure and for Christ's satisfaction. (Isa. 53:10, footnote 2)

Today Christ is extending His days by living in His believers (Gal. 2:20; see footnote 1 on Acts 28:9). His believers as His Body are His extension. (Isa. 53:10, footnote 3)

The pleasure of God (Eph. 1:5, 9; Phil. 2:13) is to see many sons born of Him to become the members of Christ, who constitute the church as the Body of Christ, the corporate expression of Christ. This depends altogether on Christ's death and resurrection. (Isa. 53:10, footnote 4)

The fruit of the travail of Christ's soul implies all the items produced in and through Christ's resurrection, as follows: (1) As the processed One, the last Adam, Christ became the life-giving Spirit as the reality of the pneumatic Christ for His propagation through life-imparting...; (2) as the preeminent One, the One who has the first place in all things, Christ became the Firstborn from the dead for the germinating of God's new creation and for Christ to be Head of the Body...; (3) as the God-man, Christ was begotten of God in His humanity...to be the firstborn Son of God in both the divine and human natures, to be a model for conforming many sons to His image...; (4) as the resurrection life..., Christ regenerated all His believers..., making them His brothers and the many sons of God..., who are the members of God's household to be God's kingdom...and God's precious inheritance...; (5) as the one grain of wheat, Christ became the many grains..., who are His increase... and the components of His Body, that is, the one bread, the church...; (6) through His life-releasing death and with His life-imparting resurrection, Christ produced a corporate seed as the issue of the travail of His soul, which seed He saw in His resurrection and was satisfied...; and (7) as the life of the believers, the resurrected Christ is all the members and in all the members of the new man. (Isa. 53:11, footnote 1)

Further Reading: CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 1—the Gospels and Acts," chs. 6, 8

第一周■周四

晨兴喂养

太十六 18 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。

弗四 13 直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。

门徒中可能没有一人，包括彼得在内，曾领悟宇宙中有这样一件事。主耶稣忽然告诉彼得：“我要把我的召会建造…”。…这是一个关于召会的大预言，而现今这仍然是个大预言。这是因为主说这话以后，将近二十个世纪过去了，但我们仍然看不见召会完全建造起来。马太十六章十八节的这预言还未完全应验，所以甚至到今天，这仍是个未应验的预言（李常受文集一九七二年第三册，五六四页）。

信息选读

许多基督徒说，五旬节那天，主耶稣至少局部应验了祂的预言，因为那天祂的确建造了一样东西。

我们读〔以弗所四章十三至十六节〕，就能领悟其中有预言。保罗说，“直到我们众人都达到”某个地步。这就是说，那时，甚至现在，所有的圣徒，包括保罗在内，都在往前并竭力追求，直到他们众人都达到。我们必须思想，有没有任何基督徒达到了这三件事：信仰上的一、长成的人以及基督丰满之身材的度量。我们已看见或能看见身体渐渐长大，以致在爱里把自己建造起来么？…我们必须说，看不见。

WEEK 1 — DAY 4

Morning Nourishment

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.

Probably none of the disciples, including Peter, had ever realized that there was such a thing in the universe. Suddenly the Lord Jesus told Peter, “I will build My church.”...This was a great prophecy concerning the church, and it still is a great prophecy. This is because nearly twenty centuries have passed since the Lord spoke this word, yet we still cannot see that the church is fully built up. The fulfillment of this prophecy in Matthew 16:18 has not been fully realized, so even today this prophecy still remains unfulfilled. (CWWL, 1972, vol. 3, “The Greatest Prophecy in the Bible and Its Fulfillment,” p. 425)

Today's Reading

Many Christians say that on the day of Pentecost, the Lord Jesus at least partly fulfilled His prophecy because He did build up something on that day.

By reading [Ephesians 4:13-16], we can realize that there is a prophecy in [it]. Paul says, “Until we all arrive” at something. This means that at that time and even now, all the saints, including Paul, were going on and pressing on until they would all arrive. We have to consider whether or not any Christians have arrived at these three things: the oneness of the faith, a full-grown man, and the measure of the stature of the fullness of Christ. Have we seen or can we see the growth of the Body unto the building up of itself in love?...We have to say no.

在…五章，也有一种预言，那里说基督要圣化召会（26）。这圣化不是借着血，因为那已经发生了（来十三12）。召会的圣化乃是借着话中之水的洗涤；这不是字句的话，乃是活的话。在活的话里，有圣化并洁净召会的活水。这活水不但洗去召会的污秽，也洗去斑点和皱纹（弗五27）。

启示录十九章七至八节说，“我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。”这些经文说到那要来的羔羊的婚娶，那时祂的妻子，新妇自己预备好了。严格地说，按道理说，那将是预言的应验；但这应验如今还不在这里。…这预言是基督的新妇要预备好。我们需要牢记，在圣经中有一个关于召会建造和基督新妇之预备的大预言。

当然，无论主预言什么，必然会得着应验。祂绝不会失败。主既预言祂要建造祂的召会，这预言就必得应验。这预言若不得着应验，主就无法回来。召会若不被建造，这对祂会是个羞耻。撒但就可以说，“你预言召会要得着建造，但你却不能应验这预言。”然而，我有充分的确信，凡主所预言的，祂都要成全，使祂能够回来。在祂回来以前，祂可以向撒但夸口说，“撒但，凡我所预言的，我都已经成全了，所以我要回来了！”主关于召会建造之预言的应验，要把祂带回来。现在就是主成全祂预言的时候（李常受文集一九七二年第三册，五六四至五六七、五七二页）。

参读：圣经中最大的预言及其应验，第一章；主今日恢复的进展，第一至二章。

[In chapter 5] there is also a kind of prophecy. Here it says that Christ will sanctify the church (v. 26). This sanctification is not by the blood, because that has already happened (Heb. 13:12). The sanctifying of the church is by the washing of the water in the word, not the word of letters but the living word. In the living word, there is the living water that sanctifies and purifies the church. This living water washes away not only the dirt of the church but also the spots and wrinkles (Eph. 5:27).

[Revelation 19:7-8 says], “Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready. And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.” These verses speak of the coming marriage of the Lamb, when His wife, the bride, has made herself ready. Strictly speaking, doctrinally speaking, that will be the fulfillment of prophecy, but this fulfillment is still not here...This prophecy is that the bride of Christ will be made ready. We need to be impressed that there is a great prophecy in the Bible regarding the building up of the church and the preparation of Christ’s bride.

Of course, whatever the Lord has prophesied will surely be fulfilled. He can never be defeated. Since the Lord has prophesied that He will build His church, this prophecy will be fulfilled. Without the fulfillment of this prophecy, there is no way for the Lord to come back. If the church were not built, this would be a shame to Him. Satan would be able to say, “You have prophesied concerning the building up of the church, yet You have not been able to fulfill it.” I have the full assurance, however, that the Lord is going to fulfill whatever He has prophesied so that He may come back. Before His coming back, He may boast to Satan by saying, “Satan, whatever I have prophesied, I have fulfilled, so I am coming!” The fulfillment of the Lord’s prophecy concerning the building up of the church will bring Him back. Now is the time for the Lord to fulfill His prophecy. (CWWL, 1972, vol. 3, “The Greatest Prophecy in the Bible and Its Fulfillment,” pp. 425-428, 431)

Further Reading: CWWL, 1972, vol. 3, “The Greatest Prophecy in the Bible and Its Fulfillment,” ch. 1; CWWL, 1989, vol. 4, “The Advance of the Lord’s Recovery Today,” chs. 1—2

第一周■周五

晨兴喂养

腓三 9 并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。

徒十六 7 到了每西亚的边界，他们试着要往庇推尼去，耶稣的灵却不许。

使徒行传〔二十七和二十八〕章的图画…给我们看见保罗的生活、行为和品格。我们看见保罗超越环境，也看见他为人生活的智慧和尊贵。毫无疑问，保罗的生活乃是活基督、显大基督的生活。

我们仔细读这一段，会看见保罗在这里所过的生活，就是他在腓立比三章所渴望过的生活。保罗在那一章说，他竭力追求基督，为要给人看出他是在祂里面（9、12）。我读行传二十七、二十八章时，我看出保罗就在基督里。在整个不顺、艰苦的航程中，保罗过着超越、尊贵且满有智慧的生活。虽然他是囚犯，但他的举动却如君王。不仅如此，他处理事情有先见，又有智慧。

毫无疑问，主与保罗同在。一面他是囚犯，是二百七十六个船客中的一个；另一面，无论在船上，或在船毁坏后过冬的岛上，他都是当时情景的中心、焦点。在每一个环境里，保罗都过着超越的生活（使徒行传生命读经，六九九至七〇〇页）。

信息选读

行传十六章七节：“到了每西亚的边界，他们试着要往庇推尼去，耶稣的灵却不许。”“耶稣的灵”是特别的名称，意思与“神的灵”不同。因着耶稣

WEEK 1 — DAY 5

Morning Nourishment

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

The picture in [Acts 27 and 28]...shows Paul's life, behavior, and character. We see Paul's ascendancy over the situation. We also see the wisdom and dignity of his human life. No doubt, Paul's life was a life of living Christ and magnifying Him.

If we read this portion carefully, we will see that here Paul was living the very life that he aspired to live in Philippians 3. In that chapter Paul says that he pursued Christ in order to be found in Him (vv. 9, 12). When I read Acts 27 and 28, I find Paul in Christ. Throughout a rough and difficult voyage, Paul lived a life of ascendancy and dignity and full of wisdom. Although he was a prisoner, he behaved like a king. Furthermore, he had foresight and wisdom to handle matters.

No doubt, the Lord was with Paul. On the one hand, he was a prisoner, one among two hundred seventy-six passengers. On the other hand, he was the center, the focus, of the situation, whether on the ship or on the island where they wintered after the ship was destroyed. In every circumstance Paul lived a life of ascendancy. (Life-study of Acts, pp. 592-593)

Today's Reading

The King James Version omits of Jesus in [Acts 16:7]. In the Greek text of Jesus is after the word Spirit. It should read “the Spirit of Jesus.”...The Spirit of Jesus is a special term. Its meaning differs from that of the Spirit of God.

过去是人，现今仍是人，“耶稣的灵”就是那人耶稣的灵。

为什么当使徒保罗要去一个地方传福音时，“耶稣的灵”却不许？为什么圣经不说“神的灵”，而说“耶稣的灵”？其中一定有原因。（行传十六章）里有许多的受苦和逼迫。保罗甚至被囚在监里！在这样的光景中，的确需要“耶稣的灵”。耶稣在地上时，是个一直遭受强烈逼迫的人。因此，“耶稣的灵”乃是一个有极大受苦能力之人的灵。祂是一个人的灵，也是受苦能力的灵。当我们传福音遭逼迫时，确实需要这样的灵——“耶稣的灵”！

〔六节〕可以证明，“耶稣的灵”就是“圣灵”。我们若读〔六至七节〕的上下文，就看见在使徒保罗传福音时引导他的“圣灵”，就是“耶稣的灵”。乃是“圣灵”在引导使徒，但在那时，在那件事上，“圣灵”是以“耶稣的灵”的身分行事。

耶稣的灵不只是神的灵，在祂里面有神性，使我们能活神圣的生命；也是那人耶稣的灵，在祂里面有人性，使我们能过正确的人性生活，也能忍受其中的痛苦。我们也必须经历耶稣之灵里受苦的元素。当主耶稣在这地上时，祂一直受苦。今天这受苦的生命就在那灵里；受苦的元素、受苦的力量，现今乃是在耶稣的灵里。当我们有这灵在我们里面运行，我们就常常感觉受苦的能力和受苦的度量。有东西在我们里面加力给我们，使我们承担一切的难处。绝不要以为当我们属灵，就没有麻烦。我们越属灵，就越被麻烦；但我们要被耶稣的灵充满，祂要使我们能够受苦。在这灵里有受苦的元素（李常受文集一九六五年第一册，七五三至七五四、七六二页）。

参读：基督包罗万有的灵，一五至一八页；教会的事务，第十一篇。

Since Jesus was a man and is still a man, “the Spirit of Jesus” is the Spirit of the man Jesus.

Why was it that when the apostle Paul would go to a certain place to preach the gospel, “the Spirit of Jesus” did not allow him? Why does the Scripture not say “the Spirit of God” instead of “the Spirit of Jesus”? There must be some reason...In [Acts 16] there is much suffering and persecution. Paul was even put into prison! In such a situation “the Spirit of Jesus” was really required. Jesus was a man who continually suffered intense persecution while He was on earth. Therefore, “the Spirit of Jesus” is the Spirit of a man with abundant strength for suffering. He is the Spirit of a man as well as the Spirit of suffering strength. In persecution while preaching the gospel, we do need such a Spirit—the Spirit of Jesus!

By [verse 6], it is proved that “the Spirit of Jesus” is the “Holy Spirit.” If we read the context of these two verses, we see that “the Holy Spirit” who was leading the apostle Paul in his preaching of the gospel was “the Spirit of Jesus.” It was “the Holy Spirit” who was leading the apostle; but “the Holy Spirit” at that time and in that incident was acting as “the Spirit of Jesus.”

The Spirit of Jesus is not only the Spirit of God with divinity in Him that we may live the divine life but also the Spirit of the man Jesus with humanity in Him that we may live the proper human life and endure its sufferings. We will also experience the suffering element in the Spirit of Jesus. While the Lord Jesus was on this earth, He suffered all the time. Today this suffering life is in the Spirit. The suffering element, the suffering strength, is now in the Spirit of Jesus. When we have this Spirit moving within us, we will frequently sense a suffering energy and a suffering capacity. Something within us energizes us to bear all hardships. Never think that when we are spiritual, we will have no trouble. The more spiritual we are, the more we will be troubled, but we will be filled with the Spirit of Jesus, who will enable us to suffer. Within this Spirit is the suffering element. (CWWL, 1965, vol. 1, “The All-inclusive Spirit of Christ,” pp. 563, 569)

Further Reading: CWWL, 1965, vol.1, “The All-inclusive Spirit of Christ,” pp. 562-565; CWWN, vol. 51, “Church Affairs,” ch. 11

第一周■周六

晨兴喂养

腓一 19 ~ 21 因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督，死了就有益处。

保罗在他书信里所记载的教训中，强调在灵里生活行事。在整个航程中，并现今在米利大岛上，保罗的确是在灵里生活行事。…保罗的生活实际上就是赐生命之灵的彰显。…他传扬那成为肉体、钉十字架、复活、升天而成为赐生命之灵的基督；在米利大岛上，他就是活这样一位成为包罗万有之灵的基督。保罗后来在腓立比一章二十、二十一节上半所写的话指明了这一点。…保罗只关心活基督并显大基督。在米利大岛上，保罗活基督并显大这位成为赐生命之灵的基督。我们读路加对保罗生活的记载，就看见他所活的，乃是包罗万有的灵，就是那成为肉体、钉死十字架、复活、升天、被神高举之基督的终极完成（使徒行传生命读经，七〇八至七〇九页）。

信息选读

在风暴的海上，主已经使保罗成为与他同船之人的主人，…也成为他们生命的保证人和安慰者（徒二七 22、25）。…在他漫长、不幸且受监禁的航程中，主保守使徒在祂的超越里，使他能活出一种生活，远超忧虑的境域。这种生活是全然尊贵，有人性美德的最高标准，彰显最高超的神圣属性，与多年前主在地上所过的生活相似。这是耶稣在祂被神

WEEK 1 — DAY 6

Morning Nourishment

Phil. 1:19-21 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ and to die is gain.

In his teaching as recorded in his Epistles, Paul emphasized the matter of walking in the Spirit. Throughout the voyage and now on the island of Malta, Paul certainly was walking in the Spirit...Paul's living was actually the expression of the life-giving Spirit...He preached the incarnated, crucified, resurrected, and ascended Christ as the life-giving Spirit, and on the island of Malta he lived such a Christ as the all-inclusive Spirit. This is indicated by Paul's word, written later, in Philippians 1:20 and 21a...Paul cared only to live Christ and to magnify Him. On the island of Malta Paul lived Christ and magnified Him as the life-giving Spirit. As we read Luke's account of Paul's living, we see that his living was the all-inclusive Spirit as the consummation of the incarnated, crucified, resurrected, and God-exalted Christ. (Life-study of Acts, p. 600)

Today's Reading

On the sea in the storm, the Lord had made the apostle not only the owner of his fellow voyagers...but also their life-guarantor and comforter (Acts 27:22-25)...All during the apostle's long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety. This life was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that the Lord Himself had lived on the earth

性所丰富的人性里，再次活在地上！这是从前活在福音书里那奇妙、超绝、奥秘的神人，借着祂许多肢体中的一个，在使徒行传里继续活着！这是成为肉体、钉死十架、复活、被神高举之基督的活见证人！保罗在他的航程里活基督，并显大基督。

在二十八章十四节下半路加说，“这样，我们来到了罗马。”在十五、十六节他说，“那里的弟兄们，一听见我们的事，便来到亚比乌市和三馆迎接我们，保罗见了他们，就感谢神，壮起胆来。当我们进了罗马，保罗蒙准和一个看守他的兵丁另住一处。”

从罗马来的弟兄们热烈的欢迎，和在部丢利弟兄们爱心的关切（13～14），显出早期召会和使徒之间美丽的身体生活。这是在撒但所蒙蔽、人所居住的地上，属天国度生活的一部分。表面上，使徒是个在捆锁中的囚犯，进入撒但所霸占之帝国的黑暗首都；实际上，他是基督的大使，带着基督的权柄（弗六20，太二八18～19），在地上神的国中，有分于祂召会之身体生活里的另一部分。当他在撒但的帝国受到宗教的逼迫时，他在神的国中享受着召会生活。这对他是安慰，也是鼓励。

保罗见了弟兄们，就感谢神，壮起胆来（徒二八15）。这指明使徒很有人性。他虽然得着主直接的鼓励（二三11），在航程中一直非常勇敢（二七22～25、33～36），然而，他仍因弟兄们热情的欢迎而壮胆。在保罗的航程中，基督带着祂神圣的属性，彰显在保罗那拔高且带着美德的人性里。保罗在逆境中，一直是显大基督（腓一20）（使徒行传生命读经，七〇九至七一二页）。

参读：神圣的水流；关于主今日行动的交通，第三章。

years before. This was Jesus living again on the earth in His divinely enriched humanity! This was the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in the Acts through one of His many members! This was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ! Paul in his voyage lived and magnified Christ.

In [Acts 28:14b] Luke says, “Thus we came to Rome.” In verses 15 and 16 he continues, “From there the brothers, having heard about the things concerning us, came as far as the Market of Appius and Three Inns to meet us; and when Paul saw them, he thanked God and took courage. And when we entered into Rome, Paul was permitted to remain by himself with the soldier who was guarding him.”

The warm welcome of the brothers from Rome and the loving care of those in Puteoli (vv. 13-14) show the beautiful Body life that existed in the early days among the churches and the apostles. This life was a part of the heavenly kingdom life on the Satan-darkened and man-inhabited earth. Apparently, the apostle, as a prisoner in bonds, had entered the region of the dark capital of the Satan-usurped empire. Actually, as the ambassador of Christ with His authority (Eph. 6:20; Matt. 28:18-19), he had come into another part of the participation in the Body life of Christ's church in the kingdom of God on earth. While he was suffering the persecution of religion in the empire of Satan, he was enjoying the church life in the kingdom of God, which was a comfort and an encouragement to him.

When Paul saw the brothers, he thanked God and took courage [Acts 28:15]. This indicates that the apostle was quite human. Although he had been encouraged by the Lord directly (23:11) and was very courageous throughout his voyage (27:22-25, 33-36), he still took courage at the brothers' warm welcome. It was in Paul's uplifted humanity with its human virtues that Christ with His divine attributes was expressed during his voyage. He magnified Christ continuously in his adverse situation (Phil. 1:20). (Life-study of Acts, pp. 601-603)

Further Reading: CWWL, 1963, vol. 1, “The Divine Stream,” pp. 167-181; CWWL, 1985, vol. 3, “Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move,” ch. 3

第一周诗歌

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羡慕 — 彰显主

F 大调

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3 4 | 5 — 5 6 • 5 | 5 — 3 — 3 3 | 5 — 2 #1 2 | 3 — — —
 一 从 我 活 出 你 的 自 己, 耶 稣, 你 是 我 生 命;
 3 4 | 5 — 5 6 • 5 | 5 — 3 — 3 3 | 5 — 2 4 • 3 | 1 — — —
 对 于 我 的 所 有 问 题, 求 你 以 你 为 答 应。
 1 1 | 6 — 6 7 • 6 | 6 — 5 — 1 1 | 1 — 1 7 1 | 3 — 2 —
 从 我 活 出 你 的 自 己, 一 切 事 上 能 随 意,
 3 4 | 5 — 5 6 • 5 | 5 — 3 — 3 3 | 5 — 2 4 • 3 | 1 — — — ||
 我 不 过 是 透 明 用 器, 为 着 彰 显 你 秘 密。

- 二 殿宇今已完全奉献, 已除所有的不洁,
 但愿你的荣耀火焰, 今从里面就露耀。
 全地现在都当肃穆, 我的身体今进供,
 作你顺服、安静奴仆, 只有被你来推动。
 三 所有肢体每个时刻, 约束、等候你发言,
 准备为你前来负轭, 或是不用放一边。
 约束, 没有不安追求, 没有紧张与受压,
 没有因受对付怨尤, 没有因懊悔倒下。
 四 乃是柔软、安静、安息, 脱离倾向与成见,
 让你能够自由定意, 当你对我有指点。
 从我活出你的自己, 耶稣你是我生命;
 对于我的所有问题, 求你以你为答应。

第二节的“露耀”, 意思是露出所包藏之物。

WEEK 1 — HYMN

Live Thyself, Lord Jesus, through me

Longings — For Expression of Christ

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1. Live Thyself, Lord Jesus, through me, For my very life art
 Thou; Thee I take to all my problems As the full solution
 now. Live Thyself, Lord Jesus, through me, In all things Thy will be
 done; I but a transparent vessel To make visible the Son.

2. Consecrated is Thy temple,
 Purged from every stain and sin;
 May Thy flame of glory now be
 Manifested from within.
 Let the earth in solemn wonder
 See my body willingly
 Offered as Thy slave obedient,
 Energized alone by Thee.
3. Every moment, every member,
 Girded, waiting Thy command;
 Underneath the yoke to labor
 Or be laid aside as planned.
 When restricted in pursuing,
 No disquiet will beset;
 Underneath Thy faithful dealing
 Not a murmur or regret.
4. Ever tender, quiet, restful,
 Inclinations put away,
 That Thou may for me choose freely
 As Thy finger points the way.
 Live Thyself, Lord Jesus, through me,
 For my very life art Thou;
 Thee I take to all my problems
 As the full solution now.

第一周 · 申言

申言稿：_____

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Composition for prophecy with main point and sub-points:

[illegible]